

THE FIELD AFAR

ORGAN OF THE CATHOLIC FOREIGN MISSION SOCIETY OF AMERICA

MARYKNOLL

Diligentibus Deum

Omnia Cooperantur

in Bonum : : :



To Those Who Love

God All Things Work

Together for Good.

ENTERED AT POST-OFFICE, OSSINING, N. Y., AS SECOND-CLASS MATTER.

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FR. J. E. WALSH, OF CUMBERLAND, MD., - AT THE CANTON ORPHANAGE, CHINA

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American Foreign Missions

Approved—by the Council of Archbishops, at Washington, April 27, 1911.

Authorized—by Pope Pius X., at Rome, June 29, 1911.

Object—To train priests for missions to the heathen, and to arouse Catholic Americans to a clearer appreciation of their duty towards this need.

Opening—of Seminary for Philosophy and Theology, Ossining, N. Y., Sept. 18, 1912.

Decree of Praise—granted by Rome, July 15, 1913.

Preparatory College—established in Diocese of Scranton, Pa., September 8, 1913.

Procure—opened in San Francisco, September 13, 1917.

Assignment—to first field (Yeungkong, China), April 25, 1918.

Departure—of first four missionaries, September 8, 1918.

THE FIELD AFAR

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Maryknoll, Ossining, New York.

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Secretary, - - - - V. REV. JOHN J. DUNN

TERMS

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rate of.....\$.80 a year
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this work.
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cation.

Make all checks and money-orders pay-
able to Very Rev. James A. Walsh.

"He is risen as He said."

YES, and the Saviour of all men desired that this news should be flashed into the mind of every reasoning human being.

But men are to be reached through men, as the instruments of God, and His instruments have been all too few.

Friends of the missions are willing instruments, beloved of Christ. The joys of the Resurrection will be theirs. We are thankful to include among such our thousands of helpers.

THERE was a time, and not so long ago, when American Catholics were the objects of European charity and priests departed from their homes in France for the foreign missions of New York, Chicago, and sundry other needy fields.

It gives one a pleasant thrill to realize that today we ourselves are sending men and money to other lands.

* *

THE Foreign Missions will yet play an important part in the religious life of Catholics in America, because they are being told the facts and they are not slow to learn nor slow to respond to any need properly presented and truly deserving. Too long has American Christianity appeared among pagan peoples in the guise of Protestantism. It is full time that the heathen be offered the cup of truth from the unpolluted spring.

* *

FOLLOWING the Sun" is the title of the leading editorial in the *Catholic Transcript* (Hartford) of March 13. And the inspiration of a stirring paragraph has been found by the Rt. Rev. Editor in these few words: "The American Missioners have touched the soil of the field allotted to them in China."

It is a good sign, this appearance in editorials of the mission idea. The *Transcript*, always wide-gauged and far-seeing, has presented it many times. Its example is being followed, and the days are coming when provincialism will be frowned on by the

many in the same degree as Catholicity has, in the past generation, been overlooked.

* *

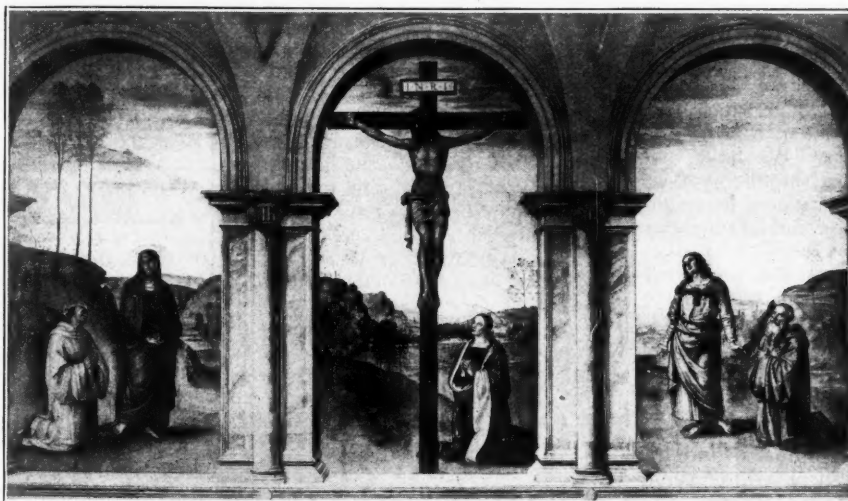
THE *Tablet* of Brooklyn is breezy and big. We hold it as it passes through the mill and we often put it aside for another look. Commenting recently on *The Western Watchman's* slogan, "Not one cent for pleasure during Lent and our savings from Ash Wednesday to Laetare Sunday for the general needs of the Church at home and abroad," the *Tablet* says:

A minimum of ten million would flow from this enterprise, if taken up seriously by Catholics in all sections of the country. Such a suggestion cannot be brushed by without a thought.

It is the merest commonplace nowadays to hear Catholics described as being parochial. Bishop Spalding held the saddest fact to be better than the merriest lie. It is beyond question that the great bulk of Catholics in this land have seldom raised their thoughts to the needs of the Church outside their own small section. It is a holy aim to have a fully equipped parish with church, school, convent and rectory. But it is un-Christian to hem our zeal in by any such program. For any priest and people gathering funds for parish purposes we know no better way, we have learned no better means, than by thinking and working for the other sections of Christ's vineyard.

* *

CHINA'S MILLIONS is the title of a Protestant mission magazine that rests for a moment on our desk. *China's Millions* is published monthly in Toronto, Canada, where it has mission offices, as also in Philadelphia. We like to look through these Protestant mission magazines and we often wish that we could pass



"And I, if I be lifted up from the earth, will draw all things to myself."—St. John 12, 32.

around occasional copies to the thousands of influential American Catholics who have not yet awakened to the propaganda idea.

The articles are not always appealing enough to carry our interest very far, and there is a traditional Protestant Sunday-School atmosphere about them, varied at times by some "uplift" cant, that tempts us to drop them quickly, yet we never lay one aside without being strengthened in our resolution to *spread—spread—spread*, that the Gospel of Jesus Christ may be properly interpreted by His own apostles, guided by the infallible authority of the one true Church.

* *

\$254,361.56

THIS is the net contribution from the Archdiocese of New York to the foreign missions for the year ending 1918—and if we add the expenses, a trifle over six per cent, we find the figure \$271,274.34.

A few years ago the entire American Catholic body did not give this amount—but that was before Catholics here began to realize the need and the opportunity.

Today American Catholics give at least one-and-a-half millions to foreign missions and they do so with pleasure to themselves and with reactive profit—in stimulated charity—to the many works of the home-land.

And yet it is well to remember that the portion of the American Catholic body, actually vitalized by the mission spirit is comparatively small—a fact which gives certain promise of great results when we realize the progress that is being made.

The Catholics of this country can give five millions and more each year to foreign missions, and that they will do so before many years is the belief of all who are watching the development of this spirit of propaganda—the most hopeful influence in the Church of Christ.

* *

JUST as we finished the above paragraph another report was laid on our desk. It is that of Rev. Jas. A. Byrnes, Director of foreign mission activities in the Archdiocese of St. Paul, and it records almost forty thousand dollars, gathered during the year for the Propagation of the Faith Society and for the Holy Childhood Association.

This result shows an increase of more than sixty per cent over the preceding year. St. Paul has only recently begun systematic work for missions but the report before us gives evidence of labor and intelligent direction that will certainly bring St. Paul rapidly to the front of American dioceses interested in the world-wide advancement of the Church. It is gratifying to see the great Northwest returning the bread that was cast upon the waters by early Catholic pioneers.

We acknowledge with special appreciation and thanks a striking tribute to Maryknoll which was kindly prepared by Fr. Byrnes on his own initiative and given a cover page of his excellent report. For some time past Fr. Byrnes has advertised *THE FIELD AFAR* on the reverse side of his office envelopes.

* *

OH! OH! HAVE YOU READ ABOUT IT?

When you send your next subscription, new or renewed, enclose an extra \$1.50 and write

"Send me O. O."

OBSERVATIONS IN THE ORIENT
\$2.00 Postpaid. Order it now.

Irish Missioners in U. S.

WE must congratulate the Irish missioners to China on their enterprise. We have met only one of their number but we hear of their activities in neighboring dioceses and throughout the country. Their paper, too, *The Far East*, which we ourselves have at times been tempted to confound with *THE FIELD AFAR*, gives proof of an energy that augurs well for the future of China—and of Ireland.

We find, however, that there is the inevitable confusion and we have not been surprised to receive several letters such as the following:

People tell us and persist in saying that *THE FIELD AFAR* and *The Far East* are one and the same. I am enclosing list of F. A. renewals.

Many have subscribed to *The Far East* which was given out in their churches, and they say, "Really it would be impossible to take the two magazines," as a usual answer to our request to renew. Others have said, "I sent in my subscription last Sunday in church," and on being told that it was for *The Far East* they contended, "Why, they are both the same, are they not? They look alike, and both are for the same cause." Although we explain the difference, they usually decide not to renew, thinking one magazine sufficient.

(Immaculate Conception Circle,
Brooklyn, N.Y.)

A well-known pastor has sent us a dozen subscriptions (evidently from people who had mistaken one Society for the other), with the instruction that "these parties asked to be inscribed in your Society rather than in the Irish organization."

The difficulty is not at all serious and can be remedied. It lies in the simple fact that two worthies are both "working the same side of the street," for the same cause, at the same time, not far from each other, and with apparently the same goods in their trays. Certainly the new Irish Society does not mean to be a rival. It can, in fact, be a helper to Maryknoll and to all for which Maryknoll stands. Evi-

dently a keen sense of appreciation, together with a strong power of imitation and the omission of the words *Irish* and *Ireland* from much of the printed matter circulated in this country by the new Society, have caused the confusion.

And if our gospel be also hid, it is hid to them that are lost, in whom the god of this world hath blinded the minds of unbelievers, that the light of the gospel of the glory of Christ, Who is the image of God, should not shine unto them.—II Cor. iv. 3-4.

MARYKNOLL is now mothering two monthly papers, *THE FIELD AFAR* and *The Maryknoll Junior*—and of course she is busy. But as with mothers out in the world, she will get all the help she needs, and she probably will not mind the extra trouble. Besides, the older child can help the younger.

Read—Spread

Now listen! *THE FIELD AFAR* will soon be in its teens and already faces the world with a great future, which it is in our power to secure.

"What can I do?" you ask. "I am simply watching *THE FIELD AFAR* with friendly interest."

Exactly—just as if you were one of its non-Catholic readers (perhaps a Jew—we have some on our list and they are good to us, too), but we wish you to realize that *THE FIELD AFAR* belongs in part to you, and, interpreting your desire, aims to carry out a huge task laid upon all Catholics by the will of Jesus Christ that all nations be saved.

Your share is easy. It is like that of the stay-at-homes during the war who were not represented by a relative or friend at the battle front, but who helped, in the security of the home-land, to provide the sinews of war.

Now you have it—but not unless you realize that you can, if you will, add to the development of *THE FIELD AFAR* by talking

For the Faith

The Story of
JUST DE BRETENIERES
of the Paris Seminary
MARTYRED IN KOREA IN 1866
*Attractively bound in dark red cloth,
stamped in gold. Illustrated.*
Price, One Dollar, Postpaid

it up among your friends, suggesting that they subscribe, and clinching a good intention on the spot—or better, with one spot.

Read—Spread.

And for the Junior?

"For gracious' sake," writes an alarmed friend of the Cause, "are you going to let every Tom, Dick, and Harry get a look at that fine baby once a month, and hold it in their laps, at twenty-five cents per for the year?"

We certainly are, and the more who desire to have the privilege the better we shall like it, because it is by just such treatment that *The Maryknoll Junior* will grow "in age and wisdom and grace with God and men."

And if monopolies and labor organizations compel us to advance the cost we shall do so, but we shall not worry on that score for the present.

You will like *The Maryknoll Junior* even if you are a senior, because its appeal is not to little Willie who rides a rocking-horse nor to Peggy crying over her broken dolly, much as we love both Willie and Peggy, but rather to Tom and John, those manly youngsters whom you admire, and to Mary and Agnes, those young slips of womanhood who are developing so rapidly that you can hardly realize that they were little children a few short years ago.

And is it only twenty-five cents a year?

Yes, but hurry up or we shall have to raise it. Yes, send stamps if you wish. We use them by the yard and will not have to buy quite so many if yours come.

Read—Spread.

Archbishop Hayes.

DOES anyone dream for a moment that Maryknoll was not gleeful when word arrived that the new Archbishop of New

priests, including the late Fr. Massoth. His Grace knows that he has the affection of all here—and we know that in him we have a wise counsellor and a father with a world-wide heart.



THE MOST REV. PATRICK J. HAYES, D.D., ARCHBISHOP OF NEW YORK

York was no other than the much-loved Bishop Hayes? A friend from the start and a member of the Corporation known as the Catholic Foreign Mission Society of America, Archbishop Hayes is familiar with every step taken by this young institute. He has visited Maryknoll, stayed overnight, and ordained several of its

Maryknoll was, of course, represented at His Grace's installation on Wednesday, March 19, and the prayers of all connected with our work will follow with devoted interest the new leader of this great archdiocese in which Maryknoll has so happily set up its tents. *Ad multos annos!*

The St. Patrick Burse.

TO the Editor of *The Providence Visitor* we owe a special word of thanks for a pungent paragraph calling attention to a long letter of *Padraic* on St. Patrick's Burse. *Padraic's* letter is worthy of more space than we can give to it—it occupied more than a column in the *Visitor*—but here are a few of its telling sentences:

Irish hearts are hearts of gold, and when the fire of love and enthusiasm strikes them they melt and pour themselves out in golden treasure—yes, and in blood if necessary.

And now I ask, why, in God's name, is the average Irishman so insensible towards a cause greater even than Ireland's own, or rather, Ireland's greatest cause? He knows he would die for his Faith, and he lives for it, too, but he will let millions and millions of human beings die without it and never offer a prayer or an alms to help those unfortunates to get it. Isn't it strange?

Does it ever occur to him that Ireland would have remained forever a pagan land if God had not sent some foreign missionary to take to it the true Faith? And does he not know that when Ireland became Christian it poured out the greatest of its talented sons as foreign missionaries over the darkened continent of Europe, sending them as apostles to "teach all nations"?.... What generation of Irish men and women, then, shall dare to break away from this glorious tradition of our race? Shall it be the present generation in America?

Just a few years ago I remember reading an item in your *Maryknoll Mission* columns about a drive for a sum of money called *St. Patrick's Burse*. As a lover of St. Patrick, I grew interested in the drive and watched it—I will not say grow, for it hardly budged. In the latest *FIELD AFAR*, *Maryknoll's* official organ, I saw that in a whole year only three or four hundred dollars had been added, making the total around \$2,000.

This is the time of times, when nations all over the earth are waking up from their age-long sleep. This is surely the time of times, now that St. Patrick's Feast is again with us, to complete this Burse Fund in our Saint's honor, and to complete it at once.

The Maryknoll Mite-Box on your mantel may well be considered the index of your charity, the measure of your thoughtfulness for others and your self-denial for love of God and pagan souls.

On the Way Out.

IT was down at Forty-fifth street, in one of three houses that look like many other houses in a not over-aristocratic block in the East Side of New York City. The hour was late in the afternoon and the place was the chapel of the Franciscan Missionaries of Mary. The occasion was the farewell of two young sisters who were leaving for the Far East.

daily occurrence, and when, a little later, we priests met the privileged pair they were quite as unconcerned as if they were going over to Flatbush on a begging expedition. The Maryknoller left the house shortly after the ceremony, in the company of the Jesuit, who confessed on the way down town that he felt ashamed of himself in the presence of such detachment. This is a chronic con-

pines. The Superior was to leave her charge in Europe and then take up her own journey again, completing the circuit of the earth, anxious only to "get home"—to her mission—as soon as possible.

The Maryknoller's stay was brief, and on the way to the station he recalled the group of happy-faced young French nuns, bound from Europe to Oceania, who had some time



FRENCH NUNS AT MARYKNOLL EN ROUTE TO OCEANIA

These sisters are associated with the work of the Marist fathers, of whom Fr. Henri de la Chapelle, who may be seen at the left of the photograph, is the American Provincial. He is accompanied by another Marist priest, a French soldier.

Outside of the community there were present three priests—a Franciscan, a Jesuit, and a Maryknoller—and about a score of lay people. Nothing could have been simpler or more unaffected than the ceremony of departure, in which even the "kissing of the feet" seemed like a

dition with the Maryknoller.

The Maryknoller went north to pay his respects to two other religious women, one the Superior (an Irish lady), the other an invalid, who were passing through the great metropolis on their way to Europe from the Philip-

before made a fleeting visit to Maryknoll in company with Fr. de la Chapelle, Provincial of the Marists.

And the old fact came back with renewed emphasis—in all three groups there was not one American. Oh! but that will come. We are waiting.

Notes.

A Lieut. Aviator, who was visiting Maryknoll-on-the-Hudson recently, suggested to the faculty the idea of arranging later for flying trips from Yeungkong to Loting, two far-separated points at Maryknoll-in-China.

The *South China Morning Post*, a daily paper published in English at Canton, printed a three-quarter column report not long ago of a sermon preached at the Cathedral in that city by Rev. Thomas F. Price, Superior of the Maryknoll Mission in China. The column is headed, "*Catholicising China—a Great American Movement.*"

The first four American missionaries from Maryknoll will hand down to their successors a tradition of brotherly interest and solicitude experienced at the hands of the European missionaries, especially those from the Paris Seminary.

Each letter from the field records some thoughtful kindness and an added debt of gratitude.

Every nation has its own characteristics, and no one has a monopoly of the good qualities. American missionaries will have much to learn from Europeans, but they should have something to give, also.

The average European is said to believe—at least this was the case before the war—that the Americans can give nothing except money to any great cause. The French fathers to whom our Maryknoll priests have gone are *big*. (They would not, otherwise, be where they are.) But not big in the sense that every one else is to them small and insignificant. Our Maryknoll missionaries have fallen into good hands, and we are grateful for the courtesy and tenderness bestowed on them.

When the pennies start to burn holes in your pocket remember the Maryknoll Mite-Box.

From the Maryknoll Missioners.

THE diary that follows was prepared by Fr. Meyer and sent from Canton just as the four American missionaries were leaving for their field of labor at Yeungkong:

Dec. 1st—Frs. Price and Ford arrived by train from Hongkong in time for supper. Frs. Jarreau, Deswazières, and Pierrat were also here, besides the Procurator and Father Gauthier, and at the evening recreation they sang the *Hymn of Welcome*. It is used at Paris to greet new students to the Seminary, and for new missionaries on the mission. Where are our poets and composers?



THE FIRST PHOTOGRAPH RECEIVED FROM OUR MISSIONERS AT YEUNGKONG, THE MARYKNOLL MISSION CENTER

Dec. 2nd—The day was spent at Fatshan, a city of probably a million inhabitants about an hour from Canton, visiting the Mission there. Our confrères, Frs. Price and Ford, are full of their experiences in Japan and northern China and feel that the knowledge thus gained will be invaluable to us all.

Dec. 3rd—We all went to the Concessions in the morning, Frs. Price and Ford to present themselves to the American Consul, the others to visit the British Consul and obtain the British visées on their passports, which they had neglected to obtain in

A PERPETUAL ASSOCIATE MEMBERSHIP

in the Catholic Foreign Mission Society of America may be secured gradually in as many payments as desired, provided the sum of fifty dollars is reached within two years from the date of the first payment.

These Memberships may be in the name of the living or the dead.

San Francisco and for which the authorities at Hongkong said they could be sent back to the States. The first-mentioned had no difficulty at Hongkong because they had obtained the British visées at Shanghai.

Dec. 4th—There was shopping to do and work to be caught up with. It has been decided that we shall not go to Yeungkong until after the return of Bishop de Guébriant. There was an attack on the Yeungkong boat some two weeks ago and the owners stopped running. The service has been continued again but is very irregular. Besides, the Bishop has sent word that he will be here by the fifteenth of the month.

We begin retreat this evening here at Canton, on invitation of the pro-vicar and with a saving of our carfare to Hongkong

and return,— a matter of thirty dollars. We shall have our meals in a separate dining-room and are to use the Bishop's chapel in the house. Next week Fr. Price and Fr. Ford will probably get a little taste of Chinese, I mean a mouthful of the language. But it is not likely to be much, as we shall spend one day at Sheklung with Father Deswazières and there are many necessities to be secured for the bare house at Yeungkong. Then as soon as possible after the Bishop's return we shall set out for our mission-field, so as to be at Yeungkong a few days before Christmas. Our teacher of Chinese is to accompany us, with a raise of salary.

Dec. 7th—The silence of retreat was broken long enough to congratulate Frs. Walsh and Ford on the third and first anniversaries of their ordinations, respectively.

Dec. 8th—Feast of The Immaculate Conception and close of the retreat. Fr. Price preached to foreign Catholics in the Concession. He also took a turn at baptizing babies at the foundling home and as a result there are several more *Bernadettes* in heaven. There is a large Grotto of Lourdes at the convent and this being the special feast of the sisters they celebrated by marching to the Grotto with the children in the evening after Benediction, singing the Hymn of the Pilgrims.

And incidentally, Fr. Gauthier told us that our chapel at Yeungkong is called "Our Lady of Lourdes."

Dec. 9th—Fr. Ford, as procurator, went out with Fr. Gauthier to buy house-furnishings and supplies for Yeungkong, and Fr. Walsh to get some medicines.

Dec. 19th—Fr. Ford was just getting over a cold and did not feel equal to a trip to Sheklung, the leper refuge of the diocese, but the other three set out early in the morning. The refuge occupies one whole island and

the greater part of another in a river some distance below Canton. On one island are some four hundred men, on the other about two hundred women under the direction of four Canadian Sisters of the Immaculate Conception. Fr. Conrardy, the founder, had spent much of his priestly life among the North American Indians in Oregon but he had known Fr. Damien in their native Belgium and felt called to follow in his footsteps. After serving with him in Molokai, he spent some years in America and Europe gathering funds and then came to southern China, where the lepers number many thousands, and on these two islands erected a few small buildings.

At first the inmates were very few. The lepers did not want to give up the wretched liberty they enjoyed outside. They were outcasts, as lepers have always been; many were forced to commit suicide or were buried alive; between them and society there was constant war, and in many cases their one aim in life was to infect others; but they felt that they were free. Finally, however, the Government took up the work, and shortly after the founder's death deported to the asylum—then in charge of its present director, Fr. Deswazières, of the Paris Missions—several hundred at once. For a while the lepers were rebellious and the little Father was in danger of his life, but they soon began to realize that he sought only to do them good and that their condition here was infinitely better than outside. Now they are quite contented and appreciate, to some extent, at least, the efforts of Fr. Deswazières.

We said early Masses in order not to miss the bi-daily express to Hongkong, which was to leave at seven-thirty. We found all the seats of the second class compartment occupied by Chinese, who stared at us frankly but

THE MARYKNOLL RING!



Everything that comes from Maryknoll ought to be good. This ring will stand under criticism.

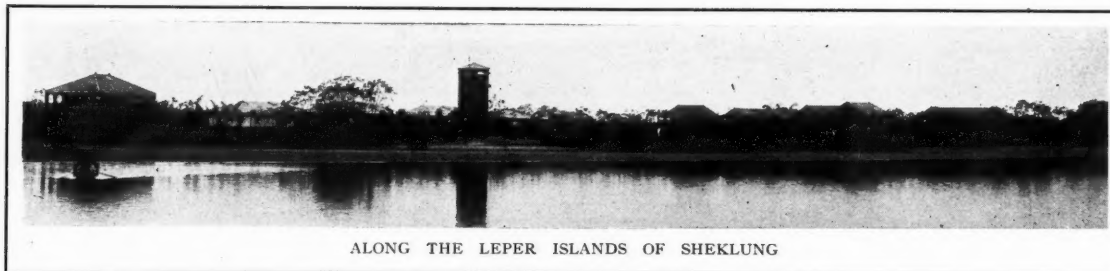
Sterling silver.....\$3.50
10-karat gold.....6.00

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Field Afar Office, Ossining, N. Y.

seemed not at all to realize that we wanted a seat. At least no one offered to "move over," though without exception the double seats were occupied by a single person. Finally, however, we got settled and soon after the little locomotive puffed out of the station with its train of wooden cars roofed with corrugated iron.

The station is at the edge of the city and we came at once to the suburbs. To the left on a slight rise, once covered with Chinese graves, stand the Tung Kee Hospital and Medical School, two well-built structures of red brick that have been erected with Chinese funds under the direction of an American doctor from Kansas, who with his wife is devoting his life to this work. From the window opposite we could see fine homes of Western architecture, occupied by wealthy Chinese. We were told that plans are being made for a great number of these homes, one group of which will contain ninety-nine built according to the most up-to-date ideas and surrounding a park in the center of which will be a kindergarten.

We were soon out in the country and of course the chronicler was all attention. The railway here passes through a level valley, perhaps five miles in width and cut up into innumerable tiny rice fields and vegetable gardens. This is the season of vegetables; the summer is too hot. So when the Teresians come they will can for the summer instead of for the winter. Just now the vegetables



ALONG THE LEPER ISLANDS OF SHEKLUNG

are at their best, lettuce, peas, Chinese cabbage, turnips, sweet potatoes, headed cabbage, tomatoes, etc., all growing successfully.

Most of the rice had been harvested and slow moving buffaloes hitched to ante-bellum plows turn the black, stoneless soil for the next crop. In one section the rice was very late and poor, owing to the prolonged floods that so often occur because the land is flat and low and there are no forests in the mountains to hinder the torrential rains from trying to reach the sea all at once.

In little groves here and there along the road luscious mandarin oranges hung like tiny lanterns among the branches. The rind of this orange is highly esteemed as a medicine and is worth more than the meat to Chinese, which explains why we have seen the fruit vendors display the peeled fruit, and every open space, on ground, veranda, or roof, display on sunny days the rinds that have been neatly peeled off. The first requisite is to get them dried; the dirt they catch makes no difference.

Every little rise of ground in this land that has had to provide burial-place for so many generations is covered with irregular conical mounds that mark the graves of the poor, and doubtless during the many ages the same spot has received bodies several times. It is truly "the land of sepulchres." The best locations are given to the dead while the villages of the living lie low along the streams, subject to floods.

At Sheklung station a young leper met us with a note from the Father, saying that he had been unable to come to meet us. We followed our guide to the bank of the river, where lay a little boat in whose tiny cabin chairs had been thoughtfully provided. After we had found place for our feet the rowers felt that there was no more danger of our overturning the craft and we were soon under way. The rowers were lepers, the first that some of us had ever seen, and we regarded them with more interest than repugnance.

It was perhaps half an hour later that we drew up at the larger island, and as we stepped out on the sand the little French priest came down to meet us. Just back of the landing is the chapel and we paused for a moment to greet Him who loves to be with the children of men, and above all with the poor and afflicted. As we walked down between the long, low buildings of white-washed brick that serve as dwellings for the lepers a number of them were gathered outside. We noted a peaceful and contented expression on most of the faces, which gained a deeper meaning when we were told how averse they had been to coming here and that they had been robbers and bandits, at war with the world and their fellows.

It is a tribute to the power of kindness even among a people who, one is told by some, are strangers to any sense of gratitude. Certainly they are not given to the expression of it. Their sensibilities, even,

have been dulled by the endless, hopeless struggle for existence, with one another and with the spirits of evil that their imaginations see plotting their harm and able to carry it out unless propitiated. And this in utter darkness, without so much as a glimmer of heaven's light to guide them and give them hope, or a conscious experience of divine love to warm the hearts that have grown so hard and cold. Yet it is the consolation of the missionary to see how quick is the response in many of these simple souls to whom God has given the grace of conversion.

We found the Father's house spacious and well ventilated, regard having been had to future needs, but very plainly furnished, almost bare, except for the few necessities of a missionary. Lunch was served by the "boy" or servant, who, excepting Fr. Deswazières, his Chinese assistant, and the four sisters on the other island, is the only non-leper in the colony.

In a tour of the men's island we found those able to work engaged in various occupations, for which they receive a few cents a day to spend for tobacco or other small articles at the little shop. Some were repairing boats, others rebuilding the walls of a house that had been badly damaged by the floods, while out in the fields still others were working among the vegetables.

The little boat was waiting when we went down to the river and the Father accompanied us over to the women's island. Everything was very neat there

and most of the inmates were engaged in useful occupations—sewing, household duties, and gardening. There are several children here who bear lightly the burden of their affliction, all unconscious of the sentence that has been passed upon them.

It would take longer to row to the station against the current, so we were off in good time to catch the evening express back to Canton. We left our host standing on the stone steps that led down to the water and as we waved a last good-by we felt that we had been privileged to be with one of God's chosen ones. Fr. Dezvazières is practically condemned to spend his life here, for, as he told us, he has been so closely identified with the lepers that he would not be wanted elsewhere. Is he happy? He would call it a useless question. But the leprosy? He is a soldier of Christ and a soldier does not choose. He is prepared to die like Fr. Damien or from some other cause that the world holds less in dread than leprosy. His only solicitude is for his charges, that he can not provide for them as he would like, or rather, as they ought to be provided for.

Sheklung gets some help from the Government but it falls far short of the twenty-five thousand dollars a year required for the more than six hundred persons, and this in turn leaves nothing for improvements that would make life a little less hard and comfortless for the lepers. The old dwellings should be rebuilt high above reach of the floods that three times during the past year covered the islands to a depth of several feet and made it necessary to go by boat from place to place, forcing the inmates to crowd together in only one or two small houses that were habitable. And imagine the condition of these brick houses after the water has been in them for several days! Then there should be an abundance of

hot and cold water piped to all the buildings, to provide the great quantities that are needed to wash the sores and cleanse the dwellings. But the little Father can do none of these things and must consider himself fortunate if he can provide the daily bowl of rice and some medicine to relieve the discomfort and pain of the afflicted.

FINAL PREPARATIONS.

Dec. 11th—Fr. Gauthier reports that there is great need of both men and women catechists in the whole of our district. On account of the war and other causes this mission has been practically abandoned for four years or more and immediate steps should be taken to prevent further losses. Catechists should be sent through the district to look up the Christians, baptize infants, instruct children, and in general to encourage the converts to persevere. For a beginning there should be at least six catechists in the Yeungkong district; two in the Sunyi, with more later; one at Loting, who is already there; and one at Tongon.

Besides these there ought to be five female catechists in Yeungkong, and a number at the other places later as we shall be able to direct and follow up their work. They are useful to instruct the children but their peculiar and necessary work is with the women. There have been no female catechists up till now, and since men are not permitted to approach the women the larger part of the converts are men whose wives are still pagan. One can easily realize what the early training of the children is, with a mother performing her superstitious rites at every turn. The mothers also must be converted so that Christian families may be established. Otherwise the children remain half pagan and there is always a tendency to relapse or to attempt to preserve pagan practices while remaining Christian.

Your Advantage.

To be perpetually associated in life and in death with the work which is already vigorous at Maryknoll is a decided spiritual advantage.

Masses in steadily increasing numbers are being offered for associates, who, even now can be assured of a thousand Masses each year. To these are added the consecrated service of all Maryknollers, and the prayers of Maryknoll friends, priests, brothers, nuns and laics—many thousands—who pray blessings upon Maryknoll and upon all its associates.

The privilege of such association for you who live, or for yours who have left this earth, is not difficult to secure.

If these advantages are sought in perpetuity, that is, so long as Maryknoll, the Catholic Foreign Mission Society of America, shall exist, an offering of fifty dollars is required.

If they are desired only from year to year, for some one who does not subscribe to The Field Afar, fifty cents each year will secure them.

Subscribers to the Field Afar are entitled to these advantages without any additional payment.

Dec. 12th—The catechist came up from Yeungkong to assist in preparing for the departure.

Dec. 13th—Friday. We were told that we might have to leave on Monday but there was nothing certain.

Dec. 14th—The day was spent in packing in order to be prepared for any contingency.

Dec. 17th—Bishop de Guébriant arrived in the morning from Hongkong. To get to his destination he went by boat to Bangkok, Indo-China, where he took a train for the north. Four days brought him to the terminus of the road and then seventeen days were spent in the saddle, before taking the Hongkong boat. China is large.

Dec. 18th—"We must leave this evening," was the announcement in the morning. Then it was denied, and again confirmed, and ended by a compromise:

the baggage was to be sent on and we were to follow on the next day. For some reason or other the Yeungkong boat is not coming to Canton but to Kowmoon, a city of perhaps five hundred thousand inhabitants, none of them Christian—an open port and terminus of the Sunning railway, which, by the way, is ultimately to connect Yeungkong with Canton. There is a daily boat-service from Canton to Kowmoon, consisting of a junk towed by a launch. There would not be sufficient time to transfer our *eighteen* pieces of baggage with what has been added here, to the Yeungkong boat. So the catechist and the professor, with the professor's family and two Christians from Yeungkong, went on ahead with the baggage. We hope to meet them and it on the Yeungkong boat.

Fr. Gauthier's "boy," who is to be our boy, was an important and useful personage in the preparations. We were glad that he had been through similar experiences before and we shall, no doubt, have reason to be thankful that he learned something of cooking while with Fr. Gauthier instead of practicing on us. He is a bright young fellow, eighteen years of age and gets, I believe, six or seven dollars a month (Mexican)* and his board! It seems ridiculous to us, but wages for the same class of work were little higher in America forty years ago. Here the change has not been so great while the cost of living has practically doubled within a few years.

Dec. 19th—At last we are really off for our mission, and, God willing, we shall arrive there within three days. If we are not killed or kidnapped we shall send word immediately of our arrival. *Au revoir!*

* Mexican is the local currency. A few years ago one Mexican dollar was valued at fifty American cents; today its value runs above seventy cents.

T h e F i r s t F r u i t s .



THE REV. JOHN JOSEPH MASSOTH

Died at Maryknoll March 9, 1919, in the second year of his priesthood.

THE first epidemic of influenza passed over the Maryknolls at Ossining and Scranton with not a single recorded case, and we were thankful.

When the scourge appeared again no fewer than twenty-seven cases developed on the hill-top, but all recovered; while no case was reported from our

Preparatory College. Again we were thankful, and with good reason.

But at last, in the Providence of God, our turn came, and, though sorrowful, we were again thankful for what we have been spared, because we know that our proportion of loss is small.

One priest and one preparatory student—these are the toll.

The student, Richard Fitzgerald, of Albany, N. Y., died at Mercy Hospital in Scranton, February 23. The priest, Fr. Massoth, one of the Vénard faculty, showed symptoms of the fever while in New York and was hurried to Maryknoll, where every possible care was given, but after a strong fight for life the young priest, fortified by the Sacraments, expired on Sunday, March 9.

The funeral Mass was sung Monday morning in the Seminary chapel, where Fr. Massoth had received his early orders from the hands of the bishop who had taken title for him—the then Bishop of Des Moines, now the Most Reverend Archbishop of St. Paul. Here, too, he had offered his first Mass, far from his Kansan home but surrounded by the sympathy and love of his companions.

For the Mass of Requiem the little chapel was too small to allow us the privilege of sending out invitations, except to the few who are looked upon as members of the family, and all of those were present—the Rev. Cornelius Mahony, D. D., pastor of Ossining, and his assistant, Fr. Collins; Fr. Cashin, chaplain of Sing-Sing; and our three extern professors, Dr. Phelan of Brewster, Fr. McHugh, O. P., and Fr. Callan, O. P., of Hawthorne. The Superior of Maryknoll was celebrant and spoke at the close of Mass; Fr. Byrne, Director of the Vénard Preparatory School, was Deacon and the Rev. George Wiseman sub-deacon, with Fr. Swift as master of ceremonies and two other priests, Fr. Dietz and Fr. Cairns, as acolytes.

The feeling was strong that Maryknoll had reached another important stage on its highway of progress. "The seed must die before it can vivify," and this first oblation of a young priest's life will surely bring abundant fruit.

There was only one disappointment. A cozy cemetery is being planned for Maryknoll, where its founders and sons—those, at least, whom God will call from the homeland—can rest until the Judgment-Day, on the slope of this peaceful hillside within view of the mighty stream whose waters flow to the great ocean that laps the shores of other continents. And Fr. Massoth would, we know, have wished to be here where priests and students could pace near his grave and offer prayers for his soul. But the call came from his bereaved and aged parents, and when all was over at Maryknoll we sent the beloved body under the escort of a devoted fellow-student and priest over the long trail back to the little town in Kansas that had given birth to this aspirant apostle.

May the souls of both—the student and his friend and spiritual father—rest soon in God's arms for eternity! We ask prayers for them, and other prayers that their death may bring many worthy aspirants to the work to which they had offered their lives.

A retreat preceded the experience just detailed and it was a memorable one, preparing all so much the better for the separation that followed. The retreat was given by Fr. Henry Borgmann, C. SS. R., who has followed this work from its infancy and is one of Maryknoll's closest friends.

To pry loose from age-long conservatism these peoples of Asia, and then to leave them without adequate leadership before they are able to care for themselves, would be nothing less than perfidy. To relax for one moment the steady, guiding, inspiring leadership of Christian missions in Asia would be only to permit the present chaos to extend itself. The energetic prosecution of the foreign mission enterprise is a duty.
—Tyler Dennett in "Asia."

Our Corporation Report.

THE legal corporation of Maryknoll, known as the Catholic Foreign Mission Society of America, held its annual meeting at the residence of Archbishop Hayes in New York, Friday evening, February 28.

As Honorary President, His Grace, the Archbishop, presided, and these other members of the board were present:

The Maryknoll Superior, *President*.

Rev. Patrick J. Byrne, *Vice-President*.

V. Rev. John J. Dunn, *Secretary*.

The Hon. Victor Dowling.

Alfred J. Talley, Esq.

Michael Maginnis, Esq.

Father Price was the only absentee and his excuse—residence in China—was accepted.

The report outlined the good condition of the Pro-Seminary, St. Michael's Hall, St. Joseph's Hall, St. Martha's Laundry, St. Teresa's Convent, THE FIELD AFAR building, St. Christopher's Garage, the farm and gardens.

It also announced the new site, long coveted and now happily possessed—thirty-five acres, secured for \$25,880 (a reasonable price, already paid though with borrowed money).

A summary of the Preparatory College report, already published, was given, because, although our Vénard College is under a separate corporation, it has been largely subsidized so far from the Maryknoll center.

The Procure at San Francisco was found to be gaining steadily and to have requisitioned a comparatively small amount from the center; and the Maryknollers in China had been kindly remembered by special gifts from several interested.

We quote from the report, which is too long to print, the following paragraphs:—

SOURCES OF INCOME

As heretofore, our income has been derived largely from, and especially through, THE FIELD AFAR, and our subscribers have not failed us. They have added to our burses, contributed to our new building, and helped in many ways to meet the current expenses. Circles, and especially the Maryknoll Women's Auxiliary of New York City, supplied the needs of several among our students, and a few parishes have been attracted to the idea of supporting one student during his course.

We have received from a layman in the city \$5,000, quite unsolicited, and, through Monsignor Dunn, a gift of \$4,000 in bonds from a priest, also from a priest a legacy of \$3,800, the two last mentioned being designated for the Maryknoll Mission.

We have received from the Pittsburgh Diocesan Missionary Aid Society \$2,000 and from two other individuals \$1,500 and \$1,000 respectively. Outside of these contributions our total is made up of remittances, running from twenty-five cents up to one hundred dollars and occasionally somewhat higher. Liberty Bonds and War Savings Stamps have come in large numbers.

Our invested funds have mounted considerably this past year and while the income on about one-fourth of all investments must be applied to annuities, the portion at our disposal reaches a gratifying figure—about \$2,500.

As against eight completed student burses reported last year we have now fifteen, with sixty-six in process of accumulation.

PROGRESS

An increase of more than forty (40%) per cent on the gross receipts for this Fiscal Year is sufficient proof that we are making satisfactory progress in financial returns.

War activities seem to have stimulated charity, and while we at Maryknoll have had to bear our burden of high living costs we have had the advantage of farm products which helped to reduce our per capita expense. This per capita expense is of course higher than in the ante-bellum days but, as closely as we can reckon, it keeps well under the actual figure allowed by a burse, i. e., \$250 a year, at least, for food, light, heat and tuition.

Students at Maryknoll and at the Preparatory College have increased in number from 59 as reported last year, to 75; there are 10 auxiliary-brothers; and the Teresian sisters number 29. There are also, between the Seminary and the Preparatory College, 6 hired helpers. These, with 16 priests belonging to our Society and 3 outsiders who are members of the family, aggregate 140 persons.

THE FIELD AFAR subscription propaganda was not pushed because of



AT HAWTHORNE, NOW THORNWOOD, N. Y.
The house in which Maryknoll was cradled.

Government regulations now happily removed.

Perpetual memberships have made a considerable advance over last year; and annuities, revealing confidence in the Society, have risen to a total of \$87,908.11, an increase of \$48,645.61.

The Board of Directors approved the detailed report, and threw in a compliment, which was of course pleasant to hear although it did not add materially to our assets. These, by the way, our friends will be glad to read:

Value of all land acquired . . .	\$ 70,880.00
Buildings and Improvements	174,210.68
Furnishings	18,283.00
Stock (office supplies, books, etc.)	15,666.89
Farm (implements, building, machinery, cattle, feed, poultry, etc.)	8,573.62
Investments	208,114.91

The assets "look good" and they are good; and what is better, the liabilities are not so bad; as you may judge for yourself:

Loan No. 1	\$20,000.00
Loan No. 2	15,888.50
Yearly interest to annuitants	4,646.41



SPRING DAYS AT THE KNOLL—THE SOWERS

Following the announcements summarized above was a paragraph which we believe will be read by all our readers with satisfaction:

In the above report it was noted that we have present accommodations at the Pro-Seminary for about seventy persons and that we are practically at the limit of extension so far as our frame buildings are concerned.

Allowing for a reasonable increase, we can manage to accommodate all our students during the next scholastic year, but we believe that we should prepare now to have a section of the new Seminary ready if possible by the fall of 1920. This will necessitate the immediate erection of a power-house, as we desire to have a central heating plant.

A study of location and of the future development of our publication activities determines us to erect a building two stories high and to connect it by a corridor with THE FIELD AFAR building.

We therefore request from the Board of Directors authorization to proceed immediately with the erection of the power-house and to plan without delay the first section of the permanent Seminary.

Our readers will be interested also in the following figures taken from the details of the report:

The principal receipts during the year were as follows:

FIELD AFAR and other publications.....	\$50,441.66
Associate Dues, including Perpetual Memberships....	12,085.55
Additions to Burses and other funds.....	32,205.02
Unspecified gifts to Maryknoll.....	76,609.41
Interest on Investments.....	7,037.06
For Preparatory College (Land and power-house).....	12,252.06
For Students' Aid.....	3,997.16

The principal expenses included these items:

FIELD AFAR and other publications.....	\$29,708.71
For the Maryknoll Estate (Repairs, additions, payment on mortgage, purchase of new land).....	64,314.39
House maintenance.....	18,395.02
Interest to annuitants.....	3,573.03
Preparatory College subsidy.....	66,147.89
Maryknoll Procure.....	981.75
Missioners' voyage and other outlays.....	6,805.20

This tells a story. Maryknoll is evidently developing into something large—and must look forward to doing things in a big way.

The Board of Directors, among

whom it will be noted are men of eminence, understanding this, did not hesitate to formulate the resolution authorizing the expenditure of \$200,000 towards the erection of new structures at Maryknoll, as outlined by the report. This authorization does not mean, however, that we have two hundred thousand dollars on hand to use for building purposes, but rather that we must get busy and find that amount. With God's help this will be done.

We have had now all kinds of departures and we cannot close this chronicle without a word about that of Fr. Verbrugge for Europe.

Fr. Verbrugge is a Mill Hill missionary, who has passed his years of mission life between Borneo and the Philippine Islands. Returning from Europe to the Islands about two years ago, he fell ill in New York and came to Maryknoll, where all missionaries are ever welcome. Here he gradually convalesced but did not gain sufficient strength to continue his journey to the Far East.

In the meantime he found at Maryknoll occupation suited to his condition and became so useful a fixture that everybody felt when he left as if another member of the family had gone. But separations are becoming frequent here and we are all learning that the ocean span is a small one. We are happy to say that Fr. Verbrugge went away so much improved in health that we hope to see him again.

I would rather give up any other of my magazines than the bright, cheery helpful "FIELD AFAR." —*Mass.*

No, I do not wish my name taken off your list—any more than I would have it taken from the Good Book in Heaven! I think I have said enough, don't you? —*Pa.*

That distinguished little visitor, who receives such a warm welcome in our home! It's very appearance denotes, as a dear old Irish woman used to say, that it is "beyond the common." —*Ill.*

Stories from The Field Afar

Fifteen Short Stories that breathe the Foreign Mission Spirit.

160 Pages, with 17 Illustrations

Price, 60 cents, Postpaid

The Vénard Letter.



A GATEWAY TO CHINA

PEACE hath her victories no less renowned than war." On a foreign field of battle three former Vénard students gave up their lives for their country. Another, equally willing, was called by sickness to meet his God only a few short weeks after entering his country's service. These were the Vénard's offering on the altar of Christian freedom.

Now, with the war happily over, and when the influenza epidemic seemed to have spent itself, the Vénard, hitherto unscathed, is asked by God for further sacrifice. We are still very few. Humanly speaking, we can ill afford the loss of a member of the faculty and a student, but God disposes all things.

The epidemic infected half a score and, despite all that human skill availed, two succumbed—Rev. John J. Massoth, one of our faculty, who passed away at Maryknoll, and Richard Fitzgerald, student, who died in the Mercy Hospital at Scranton.

Richard was a typical American boy, fun-loving and generous-hearted. It was remarked during the Christmas recess that he had developed a striking fondness for the "Lives of the Saints," but this was not attributed to any extraordinary spiritual cast in his character. The time and the opportunity had yet to come!

But when doctors and specialists shook their heads, when the boy's parents were sent for, and when the confessor felt compelled to tell him that the end was probably near, the saint, hitherto unnoticed under the almost stoic nature of the boy, shone clearly forth, so that none who observed, Catholic or non-Catholic, could fail to notice it.

Resignation was looked for, but more than resignation was found. What a Saint Paul would answer, who had been praying for the delivery from the "body of this death," but who yet was willing and eager to work, if such might be God's will—such was the response that came to all questions, lightened by the occasional touch of quiet humor that bespoke a happy conscience.

Fortified with all the Sacraments, Dick uncomplainingly resigned himself to the will of God, cheerfully making the complete oblation of his life "for foreign missions"—"in particular for vocations to the Vénard." And his loving Master, accepting, took him to Himself.

Fr. Massoth was large in stature—the tallest of our priests—and large in heart. His generosity was limited only by his possessions, and his time and effort served everyone's appeal. He was especially attached to the boys, into whose projects he entered with untiring devotion. His one rule of life seemed to be "to give, and to give willingly," and while his ambition was that this service should be one of many long years among the pagans of China, God decreed its limit to a few terms at the Vénard school.

Father Massoth made the sacrifice of his life for the work of foreign missions four years ago, and as student before and professor after his ordination, he had often expressed the hope of soon being sent on the missions. With God, it is the intention that counts, and the sacrifice made in cheerfully submitting his preference for mission work to the more prosaic life of a college professor, has earned for Fr. Massoth the reward thousand-fold of the apostle that he was. May he rest in peace!

Looking with the eye of faith upon our losses, we consider them a real manifestation of God's grace and providence. His will be done! In good time, we shall reap the fruits of the intercession of our two confrères in heaven. Meantime, we thank God for a better realization than we had before, that Peace "hath her victories," and that Death, cheated of its sting, is, for those who die in the Lord, the "birthday" of the saints.

The Field Afar—6 Years for \$5.

MID-LENT

Are you putting into the Mite-Box the cent you would spend for sweets, the nickel saved by walking to work, the dime unspent for that soda or cigar, the quarter that would have swelled the movie man's receipts? Have you sacrificed anything this Lent for the foreign missions? Remember that Christ died for all.

Don't wait for a letter before paying your overdue subscription. It costs money and time to send one. A friend who woke up after getting our final warning sent in the following to smooth our ruffles:

He was running a small provision store and the wholesale dealers found him backward in payments.

They sent him letter after letter. Finally they sent their representative down.

"Now," said the caller, "are things going badly?"

"No. Everything's going splendidly. You needn't worry. My bankers will guarantee me all right."

"Then why haven't you paid up?"

"Well, you see, those threatening letters of yours were so well done that I've been copying them and sending them around to a few customers of my own who won't pay up. I've collected nearly all outstanding debts and I was only holding back because I felt sure there must be a final letter and I wanted to get the series complete."—Harper's.

In Other Fields.

THEY are twins in Africa—but not African twins. Their names are Joseph and Louis Puel and they belong to the White Fathers. They write English as if they were born in Canada, although one tells us that he picked



TWINS IN AFRICA

it up only after his ordination. The points are in these two sentences:

1. Can you put me on your list as a FIELD AFAR subscriber?

2. Can you send help in Masses?

If we were French we would say, *Hélas!*—but as barbarous Americans we can only smile sweetly and say, "My dear friend, I am working this side of the street myself, but I'll try to get a bite for you."

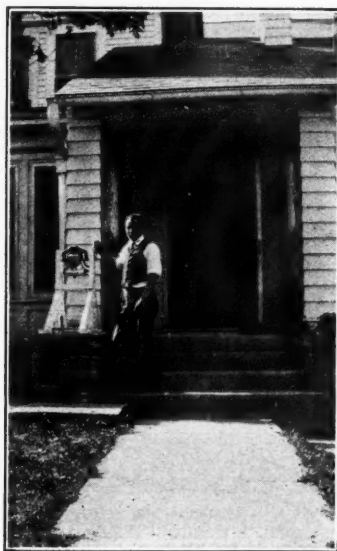
INDIA

Our old friend, Fr. Merkes, sends these encouraging words:

What fine and glorious reading THE FIELD AFAR makes! It will certainly foster vocations for the foreign missions, and it undoubtedly encourages the men in the field. May God bless your work and all those who assist you so whole-heartedly!

Fr. Merkes has been especially appointed by his Archbishop to look after the work of gathering the native children—Catholic and heathen—into the free Catholic schools. He has to supply appliances, furniture, and trained teachers—native sisters—to meet the Government requirements and he is at his wits' end to do it with the present scarcity of funds. Two dollars a year will provide a sound Catholic education for one child, and this good

The Field Afar for life — \$50.



PIONEER DAYS AT THE VÉNARD

missioner will send a signed group photograph of his school children to every benefactor who will help him to that extent.

There's the devil to fight in the town of Shiyali. Fr. Cabiran writes:

This Hindu town of 6,000 people is one of the centres of heathen worship in Southern India. Its pagan temple, dominating the lowly town, insolently defies Heaven, for according to the general belief no building may rise higher than the top of its tower.

A few months ago something happened to strengthen this belief in the minds of the people. A rich and educated Hindu declared that he would build a house that should rise above the prescribed level. One morning, as a few of the Christian workmen were approaching the place, they heard a strange rumbling. Hurrying to the spot, they found the structure collapsed, with four Hindus buried in the débris. The Christians had a narrow escape, and of course recognized the special protection of Providence. But what about the Hindus in that town? Their belief that no building shall rise higher than the pagan temple grows stronger than ever.

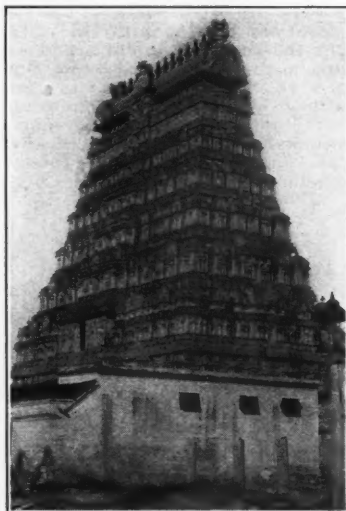
Now I would like to prove to these poor fanatics that one house can rise higher than that pagoda. I have in the town about two hundred Christians among the poorer classes, and about one hundred pagan girls at the sisters' school. There is no church, and those who would hear Mass on Sunday must travel four miles. It is a pity for these good people to be deprived of the Real Presence of Our Lord in the Blessed Sacrament while they see the devil worshipped so faithfully at their side. When a Catholic Church rises and dominates triumphantly the heathen temple the pagans will be forced to recognize that one house may rise higher than the pagoda and that house is the House of God. Many would fully recognize it by joining our little band of Christians, I am sure.

It is not the will of your Father, Who is in heaven, that one of these little ones should perish.

—St. Matt. xviii. 14.

JAPAN

A distinguished Japanese, Mr. Ikeda—a Protestant, we understand—while in broken health devoted much time to a translation of *St. Bernard and His Times*, feeling that it would serve Christ to introduce St. Bernard to the Japanese Church.



"Its pagan temple, dominating the lowly town, insolently defies Heaven"

A priest in Japan writing here recently expressed his hope that American Catholic missionaries would think of Japan as a possible mission field, and he added:

In that event you ought to bring with you some helpers, such as teachers or hospital workers, because the Japanese will not accept the Faith simply as a thing that they consider good for their souls. They have seldom that idea, but they will be led to it by the good works they see the Christians do.

The Japanese Government has issued new school regulations affecting all elementary and high schools. The Jesuit establishment at Tokyo will now be regarded as a true high school, whose students will be considered on the same footing as the graduates of the Government high schools if the school can deposit 500,000 yen (\$250,000) with the National Bank as foundation money. At least, so we learn from a recent letter.

"There is only one copy of the Catholic Encyclopedia in the whole of my mission, from 37° to 40° north latitude," writes Bishop Berlioz from Sendai, "and that precious publication could do

wonders over here. Where the Trappists live, the 'high life' of the Capital and the University professors spend the summer months and there a set would be often consulted. Another set would be welcome at our young seminary—the future *Joseph-knoll*."

The Brothers of Mary in Japan have won an enviable place among the educational institutions of the country—but they cannot develop much further unless they get recruits.

They have now:—

At Tokyo, 1,092 pupils.

At Osaka, 826 pupils.

At Nagasaki, 516 pupils.

Their Provincial writes:

"There is no recruiting, and classes should be multiplied. Can you not foresee what will happen in the near future?"

Attention, ye American sons of Chaminade!

We get so many glimpses into the poverty of Catholic missions that sometimes we feel as if we were hardened, but occasionally a sentence hits home strongly. A few days ago a letter came from a Sister Aimée in Sendai, Japan. Sister Aimée, referring to the approaching Christmas, wrote:

On the beautiful night of Noel we will pray for you, not before the crib (there is none either at the church or in our little chapel), but at the Holy Table when we shall possess the Divine King in our hearts.

And then she goes on to tell how the year 1918 had been for them all one of great trials, but she finishes by turning to the bright side of the picture and leaving all to the *Bon Dieu*.

The first solid building of Maryknoll's Preparatory College is a reality. And if you ever see it you will like it.

More than this, if you have given to it some of your Government investments—W. S. S. or a Liberty Bond—you will be properly proud—because so far this building has been erected by patriots. Before the accounts close send that Bond. Send it now, before you lose it.

CHINA.

There is a fine chance, that will soon pass, for some individual or Society that is devoted to St. Francis Xavier.

We refer to the call from Sancian Island, where the great apostle died, for a school to serve the entire island and some of the main-land towns—and to be known as the *St. Francis Xavier's School*.

Fr. Thomas, the missionary in charge, who is considered by all classes the "power" of Sancian, asks if he can start building soon. The cost will be \$5,000. If you are interested send a gift to any of the Propagation of the Faith Directors—or, if you prefer, to Maryknoll and we will forward it.

The Maryknoll traveler did his best in a six months' jump over Eastern Asia to meet all his old friends as well as several hundred new ones, but he occasionally missed his man. This was the case with Fr. Areenius Mullin, who unconsciously reveals the fact that when far away a man likes to meet one of his own:

When I received news of your departure for China, I at once wrote to Fr. P——, asking him to send me a telegram as soon as you arrived in Peking. My intention was to go to Hankow and meet you there. Man proposes and God disposes. The courier that took my letter to the post-office brought back another from our procurator in Hankow, telling me that you had been in Hankow and were on your way to Shanghai. How sorry I was to have missed you!

My station is near Kiukiang, fifty Chinese miles to the interior. If I had known in time I could have got on the boat at Wuchow, and traveled with you for two hours. It would only have given me a trip of 120 Chinese miles on a barrow.

Apart from not meeting you I have had one more great sacrifice to make. These last months I have not received THE FIELD AFAR. Since October, 1910, its monthly visit was a source of consolation to me. With it I learned of the project of a Seminary for foreign missionaries from America, and with it I followed the wonderful development of the work until the first departure from Maryknoll. It seems that with that first departure I got the bounce.

Let me have THE FIELD AFAR once more. The numbers that I have missed are just the ones that would interest me, as they surely tell of your trip through China.

From the *Echo de Chine*, I learnt that you have secured a field in Kwangtung. Thank God! You will be killing two birds with one stone. Your missionaries will evangelize the Chinese of China, and at the same time prepare missionaries for the Chinese at home. All the Chinese at home come from that part of China.

When I was sent here three years ago I thought I would never be able to do any good. Thank God, some little change has taken place. The work is very hard; nevertheless, with schools and all possible efforts, there is hope of a little harvest. This year I am dead broke and of the nine schools I had last year I have had to close eight. So many missionaries are calling on America, and the alms are very scarce, and to make matters worse the exchange is so very bad. Our lines are hard and God knows how long things are to go on this way.



FATHER MULLIN
(And we missed him)

THE MISSION MAIL-BOX.

THE FIELD AFAR is privileged to receive letters from missionaries in many countries and would gladly communicate them to its readers did space allow. Through the thoughtfulness of priests and others we are often in a position to help our missionary-priest friends with Mass intentions and some of the mission sisters with offerings for infants, though we cannot answer at length their welcome communications.

We have heard recently from:

AFRICA—Bp. Biermans, Uganda; Fr. Kerkhaff, Nagalama; Fr. McLoone, Iganga; Mother Paul, Nsambya; Fr. Rottgering, Alwor.

CHINA—Bp. Dumond, Tientsin; Bp. Pozzoni, Hongkong; Bp. Terlaak, Mongolia; Bp. Faveau, Hangchow; Fr. Jarreau, Tungkim; Fr. McArdle, Huchow; Fr. Buch, Ningpo; Fr. Nugent, Ningpo; Fr. Kennelly, Sica-wei; Fr. Ouillon, Hongkong; Fr. Souvey, Hongkong; Fr. Verhaeghe, Shanghai; Fr. Geisler, Sui-tchow; Fr. Hoogers, Sinkiang; Sr. Angeline, Canton; Sr. Catherine, Peking; Fr. Monnier, Hongkong; Fr. Arcaud, Chefoo (promise of two Masses for our work); Fr. O'Reilly, Chuchowfu; Fr. Sallou, Shanghai; Fr. Durand, Wei-hai-wei; Fr. Gerard, Manchuria; Fr. Lepers, Taichowfu; Sr. Lillian, Tientsin.

INDIA—Archbp. Aelen, Madras; Bp. Legrand, Dacca; Bp. Chapuis, Kumbakonam (promise of Mass for our work); Bp. Chalaparambil, Kottayam; Fr. Besselaer, Chingleput; Fr. Kroot, Kurnool; Fr. Schipper, Bellary; Fr. Tinti, Gannavaram; Fr. M. Joseph, Padrekudy; Fr. Mathew, Vashakulam, Fr. Boyer, Arcot; Fr. Tour, Nilgiris.

JAPAN—Bp. Combaz, Nagasaki; Fr. Fage, Kobe; Fr. Aurientis, Kyoto; Fr. Daridon, Cottori; Fr. Defrennes, Fukushima; Fr. Lemarie, Yatsushiro; Fr. Heinrich, Tokyo (promise of two Masses for our work); Sr. Aimée, Sendai.

KOREA—Bp. Mutel, Seoul; Bp. Demange, Taikou; Fr. Ferrand, Taikou.

OCEANIA—Fr. Dunn, Borneo; Fr. Guinard, Fiji.

PHILIPPINE ISLANDS—Bp. Foley, Iloilo; Bp. MacGinley, Nueva Caceres, Fr. Vanoverbergh, Bangar; Fr. Faniel, Las Pinas; Fr. van den Bogaard, Mindanao; Fr. Gercke, Nueva Caceres.

Maryknoll Mail comes to the OSSINING POST-OFFICE
Make money-orders payable at Ossining P. O., otherwise we lose time and money



THE MARYKNOLL MISSION CIRCLES.

IN the degree that we make daily sacrifices during Lent shall we know the joys of Easter Morn. For the earnest Circle members who have been generous with spiritual and material aid for the cause of foreign missions, may the coming feast be bright with the blessings of the Risen Christ!

We acknowledge with gratitude the following evidences of co-operation, received from Maryknoll Circles during the past month:—

Dues—All Souls', Waterbury, Conn.; St. Agnes', Holyoke, Mass.; Blessed Virgin Mary Circle, New Bedford, Mass.; St. Bridget's Worcester, Mass.; Maryknoll Maria Circle, Newport, N. H.; St. Teresa's, Tarrytown.

Gifts—Maryknoll Maria Circle, Cumberland, Md.; Queen of Martyrs Circle Brookline, Mass.; Blessed Margaret Mary's, Pawtucket, R. I.

Field Afar subscriptions and renewals—Immaculate Conception Circle, Brooklyn, N. Y.; St. Columba's, Philadelphia, Pa.; Queen of Martyrs', Brookline, Mass.

Altar linens—St. Teresa's, Tarrytown, N. Y.; St. Columba's, Philadelphia, Pa.

Since the request in our last issue for assistance in securing renewals for THE FIELD AFAR, many Circle members have expressed their willingness to give some time to this work.

In Cumberland, Md., three new Maryknoll Circles have been formed. They are welcome, indeed, and the strong spiritual aid they promise will be a most valuable asset to Maryknoll.

Maryknoll Mission Circles may be divided into two groups, the *actives* and the *passives*. The *actives* meet at regular intervals and give their time to work for Maryknoll and the mission cause. The *passives* aid Maryknoll, and share in return in the spiritual benefits of the Catholic Foreign Mission Society, by enrolling their names and paying the

monthly dues of five cents. The *actives* strengthen their hands by securing the *passives*.

Of interest are the varied activities of different Circles:

Collections—Some Circles act as centers for old jewelry, lead and tin foil, cancelled stamps, etc., gathered by and from their friends.

Field Afar Circulation—Other Circles aim to spread interest in mission literature by securing new subscribers for THE FIELD AFAR and looking after renewals.

Sewing—Still others are glad to make articles of use to the Maryknolls. The need for small altar linens, altar cloths, surplices, and household linens is growing rapidly, and several Circles are meeting this need by sewing done during the meetings. Then there are vestments to be made or mended, and this service is being cheerfully given at present by the St. Francis Xavier Circle of Rochester, N. Y.

A Pet Fund—And some Circles keep their eyes on a particular burse or foundation and try to push it towards completion.

Yes, we take Thrift Stamps and we are glad to get them. Those that are coming now are helping to erect the first portion of the new Vénard Apostolic College, near Scranton.

To those who are gathering, or would gather, for Maryknoll cancelled stamps we give the following advice:

Cut all stamps with a quarter-inch margin of paper around them.

Do not soak the stamp off the envelopes. The stamp buyers prefer to do this themselves, as the least damage to a stamp renders it worthless.

Keep foreign and rare stamps separate, as they bring a better price.

Ship small quantities by parcel post, larger amounts by express, and over three hundred pounds (don't get frightened) by freight.

WANTED—by the Maryknoll missionaries: assurance from the homeland that they may engage the services of twelve catechists. Will you take one, at fifteen dollars a month?

Aspirants for the missions have not many material wants, but a recent call for the expression of such elicited the following:

"*Wanted*—a Victrola, with good records. Just the thing to fill up that rainy Wednesday afternoon. But it is only a dream. Can it be made to come true?"

About The Junior.

IT looks as if *The Maryknoll Junior* would sweep the country if we had enough force back of it. In other words, the handle of the broom and the bristles would last, but Mother Maryknoll cannot supply the muscle.

And yet there is the promise of mother-helpers from many sections of the country, and we can conceive of none more capable. We refer to the religious orders of women who teach in our parochial schools.

Ten short years ago foreign mission interest was so little identified with our Catholic school training that the receipt of a letter from some zealous nun expressing a desire for information was a somewhat rare event. Today we know that there are in the country scores of heroic sisters who would be even now actually on the mission fields if the opportunity had been given them. And there are thousands more who in the past decade have awakened to the need and are anxious to make the hearts of a new generation more Christ-like by making them more world-wide.

These thousands of consecrated women and thousands of others who have yet to hear of Maryknoll will be mother-helpers in the blessed work of fostering *The Maryknoll Junior*.

Don't worry every year about paying your subscription for THE FIELD AFAR. Send five dollars for six years, or fifty dollars for life.

Interest That Counts.

A WOMAN asked me to forward this five dollars to you. It is the sum of her savings, taken from a Mite-Box. May God bless the good work!

—N.Y.C.

Wish you would send me about fifty Mite-Boxes. I like to have a number always on hand for distribution.

—Toronto, Can.

Dear Maryknoll:

Some time ago I received a copy of THE FIELD AFAR at the Cathedral. I had never read or heard of it before and was very much interested in it. I want to do a little to help the work, so am sending two dollars for subscriptions for my brother and myself.

—Providence, R.I.

By April there will be \$5 due me on the Annuity plan. Please send it to some poor needy missionary to say Masses for my intention. The Masses are to be in honor of the Immaculate Heart of Mary for the poor souls in Purgatory.

—Spangler, Pa.

Enclosed find three dollars—two from my Mite-Box and the other for my subscription. Please send me another Mite-Box and also a Chi Rho pin.

I enjoy reading THE FIELD AFAR and have sent all the old copies I had to the soldiers, that they may also read them and be strengthened by them.

I pray that God may bless your good work, and trust that it will go on forever.

—Philadelphia

PLEASE remember in prayer:

Rt. Rev. Wm. A. Fletcher	Mary Pigott
Rt. Rev. Petro Broeyer	Thomas Barry
Rev. A. Hoffmans	Cornelius Scanlon
Rev. T. S. Dolan	Charles Dunn
Rev. Luke Parker	Bertha W. Shea
Rev. A. Staninkynas	Mrs. M. Finnerty
Rev. J. Widmann	Philip McCarthy
Rev. Andrew Roche	Frank Dougherty
Rev. James Kelly	E. M. Tolen
Rev. J. P. Sheehan	F. P. Sullivan
Rev. John J. Massoth	Arthur Shea
Sr. Assumpta	Frank Conlin
Sr. Marcella	Raymond Linsky
Sr. Constantia	Thomas Curtin
Sr. Helen	Mrs. J. Ahearn
Sr. M. Mercedes	Mrs. M. Fitzgerald
Sr. M. Calasancius	William Gerlach
Sr. M. Pancratius	Mary Gerlach
Mother Margaret Mary	Fred Gerlach
Mrs. Sarah Keenan	Mrs. M. Daly
Catherine Berry	Margaret Lennon
William Foley	William McKenna
Mrs. Bridget Joice	Robert Wagner
John Berry	Helena Howe
Thomas Fitzpatrick	Mrs. Raymond Cooley
Mrs. L. Davis	Sgt. E. J. Carraher
Mrs. A. Hart	Mrs. K. Craddock
Michael Fitzpatrick	Mary White
Mrs. H. Fitzgerald	Mrs. X. Farmer
Catherine Kelly	Florence Reilly
Frank Jennings	Mary Kinney
Charles Kane	Mrs. E. Dinges
M. Cadell	Patrick Dunleavy
Raymond Maguire	Florence Leddy
Hannah Pigott	James Campbell
Michael Pigott	Mrs. W. Lavery



AT MARYKNOLL IN SCRANTON
The House that Bonds are Building

I have a large number of pennies and no place to put them. I wish you would send me a Mite-Box. I will try to do my share to lighten your burden in your most wonderful work.

—Providence, R.I.

I am employed at this address as bookkeeper and as most of the customers are Catholic I may be able to get some Mite-Boxes filled here for you. I am sorry my pay is not large enough to allow me to do much, but I will do the bit I can and try to get others interested.

—N.Y.

While you mention only Liberty Bonds, War Savings Stamps, and Thrift Stamps in your appeal for your (to be) "patriotically erected" Vénard College, I don't see why Liberty Bond coupons should not be acceptable for the same purpose. So you'll find one attached. If you can't use it for this building use it for something else.

—Birmingham, Ala.

I realized \$6 from the sale of old newspapers and am sending it to you now.

—Pittsburgh, Pa.

Paying for Bonds keeps me poor. This may sound like an Irish bull, but "bechune friends" I obligated myself for this extra Bond on your account. So here it is, hoping that Vénard laundry or *whuchumaycallit* will soon be cleared of debt.

—Chicago, Ill.

Enclosed find ten dollars for the fund to help the young students to become priests. This makes twenty-five of the fifty I promised. Pray that I may be able to send the balance soon. This is sent in honor of our dear St. Joseph.

—Everett, Mass.

I heard one of your priests speak at St.—Church and took home one of the envelopes he gave out. You may count on me as a yearly subscriber to your paper and I will do my utmost to further your good work.

—N.Y.C.



AS FUTURE MISSIONERS WILL REMEMBER MARYKNOLL'S
FIRST PREPARATORY COLLEGE

STUDENT BURSE PROGRESS

A Burse or Foundation is a sum of money, the interest of which will support and educate, continuously, a student for the priesthood.

MARYKNOLL BURSES (Complete.)

Cardinal Farley Burse	\$5,000
Sacred Heart Memorial Burse	5,000
John L. Boland Burse	6,000
Blessed Sacrament Burse	5,000
St. Willibrord Burse	*5,000
Providence Diocese Burse	5,000
Fr. Elias Younan Burse	5,000
Mary, Queen of Apostles Burse	5,000
O. L. of Miraculous Medal Burse	5,000
Our Lady of Perpetual Help Burse	5,000
Holy Trinity Burse	6,000
Father B. Burse	*6,273.31
Bishop Doran Memorial Burse	5,000
St. Charles Borromeo Burse	*5,000
St. Teresa Burse	15,011
C. W. B. L. Burse	5,363.10
St. Thomas the Apostle Burse	5,000
St. Catherine of Siena Burse	5,000

MARYKNOLL BURSES (Incomplete.)

Abp. John J. Williams Burse	*\$5,279.21
St. Joseph Burse	3,533.29
Holy Ghost Burse	3,302.19
All Souls' Burse	3,298.46
Cheverus Centennial School Burse	3,201.12
Bl. Julia Billiart Burse	3,103.09
Fall River Diocese Burse	*3,021.96
St. Columba Burse	2,787.00
Our Lady of Mt. Carmel Burse	2,040.81
St. Patrick Burse	2,035.05
Our Sunday Visitor Burse	2,000.00
Cure of Ars Burse	1,901.81
St. Vincent de Paul Burse	1,835.85
Fr. Chapon Memorial Burse	1,664.37
Our Lady of Mercy Burse	1,627.74
Pius X Burse	1,587.00
St. Anthony Burse	1,366.20
Most Precious Blood Burse	1,334.25
Holy Child Jesus Burse	1,293.00
Bernadette of Lourdes Burse	1,220.00
St. Anne Burse	1,121.71
St. Dominic Burse	1,117.00
Our Lady of the Sacred Heart Burse	1,033.36
Holy Eucharist Burse	1,015.00
St. John the Baptist Burse	656.33
Bl. Margaret Mary Burse	649.85
Dunwoodie Burse	611.42
St. Francis of Assisi Burse	559.55
Bl. M. Sophie Barat Burse	377.00
St. Stephen Burse	353.00
Susan Emery Memorial Burse	307.20
St. Lawrence Burse	272.25
St. Rita Burse	270.05
Holy Family Burse	261.00
St. Agnes Burse	253.64
St. Francis Xavier Burse	250.51
Immaculate Conception Burse	220.50
Fr. Chaminade Mem. Burse	218.40
Our Lady of Lourdes Burse	174.00
Trinity Weekenduit Burse	165.00
St. Boniface Burse	154.00
Children of Mary Burse	124.00
Our Lady of Victory Burse	120.00
All Saints' Burse	105.00
Duluth Diocese Burse	100.00

The Might of Mites.

This small contribution (\$3.65) is the result of saving a penny a day in my Mite-Box.
—Pittsburgh, Pa.

Send me a Mite-Box for the nickels which I intend to save on smokes during Lent, so that I may have an Easter present for your grand and glorious work.
—St. Louis, Mo.

Why do you get this? Well, I have a bad habit of dropping money when counting it, so to correct myself I put the same amount as I drop into the Maryknoll Mite-Box. Now, should you advise me to correct this habit or not?
—Rev. Friend, Pennacook, N.H.

Another Johnny Mite-Box is numbered among the slain, and behold the result! Like the rest of his family, he died poor but not intestate. What he left is enclosed, with an extra dollar to pay my subscription to THE FIELD AFAR. Please may I have another Johnny? I am lost without one.
—N.Y.

This fifty dollars is the gift of Mrs.—, who has accumulated it in her Mite-Box by placing therein the odd change from the cash register of her meat business. Her intention is to help to support your orphanage work in China, as this kind lady herself was an orphan.
—Wilkesbarre, Pa.

I am sending this little Mite, which I have been collecting and saving for some time, in the hope that it will bring some comfort to me from your good prayers. Several months ago I lost my lovely little two-year-old girl, Rosary, and now my husband has just died. My oldest boy is sick with pneumonia, but thank God he is getting better.
—Providence, R.I.

I have been trying to think of a way to help you. What would you say to a Mite-Box Club? I have already found ten young ladies who are willing to

VÉNARD BURSES (Incomplete.)

Little Flower Burse	\$ 2,698.49
Blessed Sacrament Burse	1,906.54
Bl. Théophane Vénard Burse	1,477.00
Sodality Bl. Virgin Mary Burse	1,000.00
C. Burse	760.00
Sacred Heart of Jesus Burse (Reserved)	500.00
St. Aloysius Burse	219.00

Any burse or share in a burse may be donated in memory of the deceased.

† \$1,000 on hand but not operative.
* On hand but not operative.

Thanks! Thanks!



contribute a nickel a week; and our pastor, too, is going to give his "might" although he is having a hard time trying to start a new parish. Our club's name will be: *Might-Box Club of Our Lady of the Miraculous Medal.*

The enclosed money-order (\$3.70) represents the amount accumulated in our Mite-Box. This mute reminder has raised a great interest in your laudable work, so much so that with every penny comes the thought of Maryknoll and that its existence will be rendered more prosperous by every cent that finds its way into the yellow box. Please send us another Mite-Box and several for friends who are desirous of doing their bit for Maryknoll, too.
—Jersey City, N.J.

MARYKNOLL LAND SALES
(Original Purchase)

Total area,	4,450,000 ft.
Sold up to Mar. 10, 1919,	2,807,563 ft.
For sale at 1 cent a foot,	1,642,437 ft.

VÉNARD LAND SALES

Total area at The Vénard,	6,000,000 ft.
Sold up to Mar. 10, 1919,	1,175,950 ft.
For sale at 1/2 cent a foot	4,824,050 ft.

NEW PERPETUAL MEMBERS

Living—V. R.; M. R.; Q. S.; J. S.; Mr. and Mrs. W. E. S.; Mrs. C. D.; J. P. M.; M. H.; M. E. M.; J. F.; Sr. M. S.; E. M.; B. M.; B. S.; Mrs. B. S.; Mrs. C. D.; J. T.; M. M.; M. W.; G. D. P.; H. C. M.; M. M. novices; S. K. F.; J. P. D.; Keleher family.

Deceased—Thomas Drury; Galuscka family; Arthur J. Cushman; Mary T. Burns; James Malone; Bernard Malone; Mrs. K. Patterson; Patrick Dunleavy; Charles Diem and family; James Slattery; Mrs. Mary Slattery; Catherine Tschidern; Morgan Sweeney; Thomas Wiseman; James Dennison; Hannah Dennison; Edward Brown; E. A. L.; Keleher family; Mrs. A. D. McCormick; Mrs. H. M. Navin; Corp. Charles Hogan; Nellie Tuite.

RECEIVED AT MARYKNOLL

Picture of Bishop Cusack; parlor organ; old magazines; altar linens; clothing; old gold, silver, and jewelry from N. Y., Mass., Calif., Wyo.; cancelled stamps, tinfoil, etc. from N. J., Pa., Vt., Ill., Ky., R. I., La., N. Y., N. S., Canada, Calif.

FROM YOUR STATE AND OTHERS

State	Gift	New Subscribers
Alabama.....\$	6.00	
California.....	162.55	16
Colorado.....	6.00	1
Connecticut.....	711.26	84
District of Columbia.....		2
Florida.....		1
Georgia.....		1
Idaho.....		1
Illinois.....	79.26	6
Indiana.....	261.75	6
Iowa.....	10.00	2
Kansas.....	3.00	2
Kentucky.....	13.00	5
Louisiana.....	1.00	1
Maine.....	1.00	2
Maryland.....	†11,190.20	6
Massachusetts.....	1,716.38	92
Michigan.....	76.00	2
Minnesota.....	113.19	4
Missouri.....	210.50	11
Nebraska.....	8.50	3
New Hampshire.....	18.85	
New Jersey.....	776.03	934
New York.....	*2,279.68	116
North Dakota.....		1
Ohio.....	805.25	3
Pennsylvania.....	2,600.49	19
Rhode Island.....	317.50	27
South Dakota.....	38.50	7
Tennessee.....	1.00	
Texas.....	5.00	
Vermont.....	5.00	5
Washington.....	1.00	
West Virginia.....	*1,020.13	1
Wisconsin.....	25.25	2

FROM BEYOND THE BORDERS

Australia.....		3
Canada.....	\$70.50	9
China.....		2
England.....		1
France.....		1
Ireland.....		4
Japan.....		1
Scotland.....		1
South America.....		1
The Netherlands.....		2
West Indies.....		1

Total of New Subscribers 1,389

† \$11,000 annuity.

* 1,000 annuity.

You can help

CLERICAL CONVERTS

at no cost to yourself by subscribing to secular magazines through

The Wilson Agency

1824 South Kingsley Drive
Los Angeles California

EASTER SEAL CAMPAIGN

These Seals represent the Easter Lamb, bearing a banner with the greeting, "Peace be to you."

By using or selling these Seals you will contribute your mite towards carrying the Faith to the pagan world.

Address

The Missionary Association of
Catholic Women
834 36th Street, Milwaukee, Wis.

Again as we look over the receipts of the month, we find that priests have been our most generous benefactors. A blessing on their own work! And may the hearts of their parishioners open the wider for this generosity.

Three annuities, two of one thousand dollars each, reached us last month. Both were from New York State—one from the city—and both were welcome as securities for the future of this promising work. Interest at five per cent will be paid to these benefactors during their life-time.

The third annuity was an unusually large one, of eleven thousand dollars. The interest on this amount will go to a priest who is a helpless invalid. At his death ten thousand dollars of the principal will remain invested to provide two burses for Maryknoll aspirants. And the remaining thousand will be distributed to secure masses at the earliest moment possible after death for the soul of this priest.

Take out a Perpetual Membership. Your Liberty Bond will be quite acceptable.

The Jewel Junk idea is a good one. And why shouldn't it be? What in the name of commonsense is the use of hoarding any useless thing that can be made to serve the Cause of Christ?

A priest-friend in Kentucky sent a box recently, with this enclosed:

I am sending you some Jewelry! If you can make anything out of it you are welcome to the proceeds. These various articles have been handed to me to be sent somewhere for mission purposes and I do not know whom I would rather inflict them on than Maryknoll. The chain, I am informed, is real gold, true all the way through. You will find out whether or not this is so: I assume no responsibility. The other articles may require a vast amount of salt to swallow them as gold. Maybe you can blarney some junk dealer into exchanging them for a package of toothpicks for the aspiring missionaries. If not successful, you might find a hole in the Hudson River to drop them into. Do as you please: I wash my hands of the whole matter the moment I hand this package to our local postmaster.

On the Sale Table

(PUBLISHED AT MARYKNOLL)

Thoughts from Modern Martyrs.....	\$.40
Stories from The Field Afar.....	.60
Field Afar Tales.....	.60
A Modern Martyr (Life of Bl. Théophane Vénard).....	.75
An American Missionary (Fr. Judge, S. J., in Alaska).....	.75
Théophane Vénard (in French).....	.60
The Martyr of Futuna (Bl. Peter Chanel).....	.75
For the Faith (Just de Bretenières).....	1.00
Bound Vols. F. A.....	2.00

(OUTSIDE PUBLICATIONS)

Our Lord's Last Will.....	\$.70
The Workers are Few.....	1.00
The Church in Many Lands.....	1.00
With Christ in China.....	.50
Our Missionary Life in India.....	1.00

The Lily of Mary.....	\$.35
Bernadette of Lourdes.....	1.00

Prayer Prints.....100 for	\$.25
Post Cards of Maryknoll and the Missions.....100 for	.50
Post-Card Albums—filled \$.50 & .75	
Maryknoll Educational Cards, set of 26.....	.50
Maryknoll Sealing Stamps, 12 for	.10
The Maryknoll Pin.....	\$.25
The Maryknoll Ring—Silver... 3.00	
10 Karat Gold.....	6.00
Statue of Bl. Théophane Vénard (in old ivory or bronze).....	\$3.00

THE FIELD AFAR OFFICE

Maryknoll, Ossining P. O., N. Y.

Bernadette of Lourdes

Mission Edition:
Blue cloth binding, 14 halftone illustrations.....\$1.00

Standard Edition:
Cloth binding, pure gold stamping, hand-printed photogravure illustrations. Boxed.....\$2.50

De Luxe Edition:
Dark blue suede leather binding, pure gold stamping and edges, photogravures on real Japan vellum. Boxed.....\$5.00

Authentic photogravures of Bernadette, hand-printed on the finest hand-made Japan vellum (carriage extra):

3 x 4½—10 cents each—four subjects.
5 x 8—25 cents each—two subjects.
13 x 18—(plate 10 x 12) \$1.50—two subjects. Samples sent on application.

Half-tone engravings, large size, two subjects (value 50 cents), 10 cents.

Leaflets of prayers with Bernadette's picture, 50 cents per hundred.

Photogravures and Leaflets offered to the Clergy and Sisters in quantities at half price.

Address: ST. TERESA'S CONVENT
Maryknoll Ossining, N. Y.

HAVE YOU SEEN

THE MARYKNOLL JUNIOR, that snappy little mission paper that is bound to clutch the hearts of young people all over the land? Write for a sample copy of

THE MARYKNOLL JUNIOR

The Field Afar Office, Ossining, N. Y.

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They sent \$63 to be divided between the St. Vincent de Paul and the St. Lawrence Burses, and requested sixty mite-boxes to be used until next Epiphany.

The *Bishop Cusack Memorial* Burse (for Maryknoll),—which Fr. Glavin, the Propagation of the Faith Director for the diocese of Albany, is kindly fathering,—has already reached its first quarters. Bishop Cusack's friends were many and loyal. If they could know of this opportunity the saintly Bishop's urse would soon be oversubscribed. Subscriptions received at Maryknoll will be forwarded to Albany.

Two more burses have been added to the lengthening list, which some day, sooner perhaps than we realize, will be filled.

These burses, five thousand dollars each, have come in the form of an annuity, the interest to be paid to the benefactor during his life. At present, therefore, they will not enable us to meet students' expenses, but they give us security for the future as the gift is outright.

The burses will be listed as *St. Thomas* Burse and *St. Catherine of Siena* Burse.

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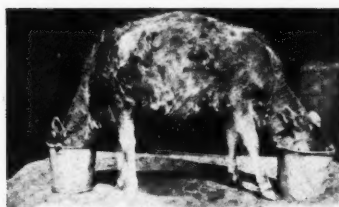
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The preface by His Excellency, Archbishop Bonzano, Apostolic Delegate to the United States, sounds the keynote of this purposeful and fascinating volume:

Perhaps it is because of my own early experience as a missionary in China that I followed with especially keen interest in *The Field Afar* the series of papers that appeared last year under the title of *A Pioneer's Log*.

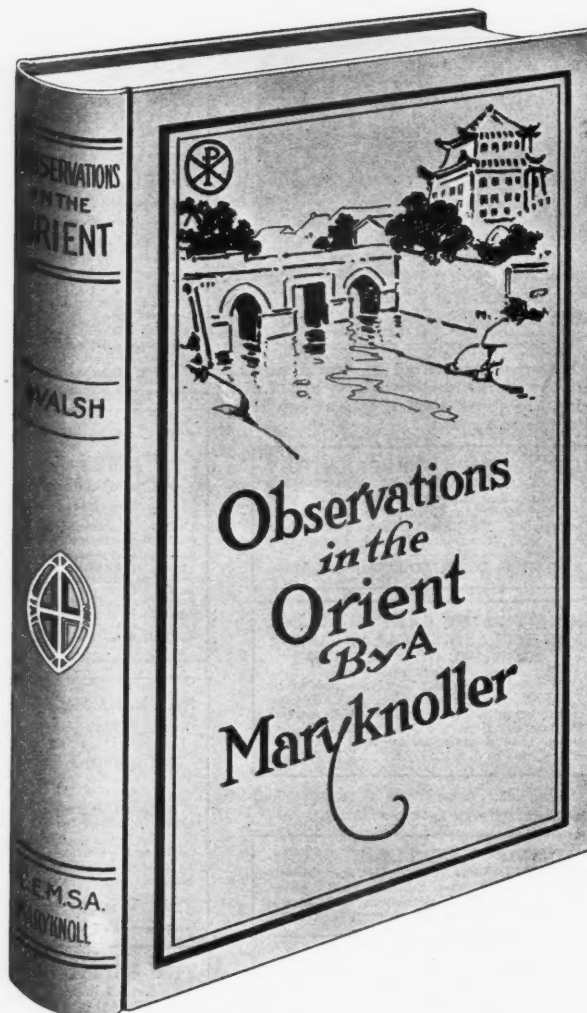
In reading these letters from the Orient it often occurred to me that, if published in book form, they would make a valuable addition to the yet scanty stock of English literature on the vital subject of Foreign Missions; and I am happy to learn that this has now been done.

I hope and believe that thousands of American Catholics, through these pages, will be brought to a fuller realization of the share which the Catholic body in this great Republic is so evidently called by Divine Providence to take in the evangelization of the heathen world.

Today our Holy Father can hardly look elsewhere than to America if he would replenish the decimated ranks of his Apostolic army and sustain it in its fight against the hosts of Satan. Besides, the Church in the United States must not fail to develop, in its widest expression, the missionary spirit, which is the surest guaranty that its present vigorous life shall be sustained and strengthened. This volume, the latest fruit of Maryknoll activities, should, therefore, receive a warm welcome and a wide patronage.

Maryknoll, the National Seminary for American foreign missions, is becoming a household word in the United States. May "Observations in the Orient" endear it still more to all who have been following its progress and bring to it, for the great cause of Christ, a host of loyal friends.

JOHN BONZANO,
Archbishop of Melitene,
Apostolic Delegate.



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